





We are willing to say anything which might be to the disadvantage of methods used for the benefit of the much-injured people. We are deeply thankful that efficient friends have been raised up for them, both in the ranks of abolition and the world. But we would kindly suggest a continuance of these exhibitions cannot be for the moral health, or future happiness of the Africans. A necessity for notoriety and excitement will soon grow upon them, and cannot, in the nature of things, be always supplied. Poor Omai was thus made wretched in his native island, after having been accustomed to so much notice in England. The flowing in of money upon them, necessary as it has been, to match them from the eager fangs of their enemies, and necessary as it may now be for their support, education, and return to their native shores, should, nevertheless, for their



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sent. Suspicion is at work, and it is believed that the

**The Murdered Clergyman.**—The violent death of a Baptist clergyman in Cincinnati, has been recently noticed. It is ascertained to be the Rev. King Griswold, who received his education at the Hamilton Theological Seminary. The occasion of the lamentable deed is said to be this. A profligate young man, who became enraged because he had been made a subject of special prayer by a profligate companion, threw a stone at the man who had prayed for him, as he passed out of the church. "The stone struck the head,"

**Appalling Accident.**—On Saturday, the 1st instant, the south wall of the Bethel church in Philadelphia, fell outward, covering with its ruins a frame house immediately south of it, destroying it, and burying its inmates in the roof of the time, many of the workmen were on the roof, and were precipitated to the ground a distance of 40 feet. Several were instantly killed. Those dead are, Mrs. Harrison, aged 40, her son David, 11, and Mary E. Osborne, 7 years of age. An old colored woman, named Fanny Thoms, was taken out of her house, which had been crushed, so mangled and bruised as to forbid the hope of recovery. She, together with six men, named Roberth Morrison, John T. Jones, Neally, John Morrison, John W. Water, and ———— Steele were taken to the hospital.

Pearl, a colored man, the body of one of several children are still under the ruins, as about the time of the accident a large number of them, were in the alley leading back

Little hope is entertained concerning the steamship President. The Liverpool underwriters refuse to do business on her at a premium of eighty per cent.

Two men, named Baker and Weaver, in St. Louis, were lately beheaded to death with an iron bar, and the store set on fire to conceal the murdered bodies. The awful deed was done by a negro slave, and three mulatto associates. Three of them are said to have been taken.

**Loss of an Emigrant Ship.**—On Wednesday intelligence was received from the Island of Tyre, that the brig *Major*, Captain James H. Smith, of New Bedford, had been wrecked. The emigrants for America, was totally wrecked by a heavy sea on the evening of Friday, the 2d instant. Early that day she was struck by a heavy sea off Skerryvore Rock, which instantly carried away part of her sails, bulwarks, boats, &c. and left the vessel on her beam-ends. The Captain and three of his crew were killed, and the remainder perished. The mate and remainder of the crew escaped.

**Admission of Florida.**—The Globe recently published an article urging an application to the part of the Territories, for admission to the Union at the approaching extra session. It says, "They should all be admitted together, in the same bill. Florida coming in as a single State now,

ation—say forty or fifty thousand. This would keep all alive, and make the slave States, and non-slave States proceed as heretofore *par passu*, and besides, would make the Abolitionists in Congress and in the Cabinet, show their hands."\*

*Beautiful Illustration*—At the Oratorio of the Creation at the Musical Fund Hall, on Thursday evening, just before the passage "and God said, Let there be light," occurred, the gas was shut off, and there was a dim and obscure light in the Hall. The audience hardly understood its purpose, but when the words "and there was light," were pronounced, the gas was suddenly let on, and the audience, with glowing with intense and brilliant light. The effect was very electrical.

Many of the audience almost sprang from their seats, the illusion was so startling.—*North American*.

RECEIPTS OF SOCIETIES.

*Colonization Society*—The Ninth Anniversary of this Society was held on Wednesday evening, at the Methodist Dutch Church, and had by far the thirteenth attendance of any of the Anniversaries of the week. The total amount of receipts for the past year was stated to be \$10,266 10.

and brilliant hit. The effect was perfectly electrical. Many of the audience almost sprang from their seats, the illusion was so startling.—*North American.*

RECEIPTS OF SOCIETIES.

*Colonization Society*.—The Ninth Anniversary of this Society was held on the 20th inst., at the Midway, at the Dutch Church, and had by far the thinnest attendance of any of the Anniversaries of the week. The total amount of receipts for the past year was stated to be \$10,266 10. Debt of the Society, at the close of the year, \$2049 19. The number of members of the Society, 115 female members at different times, by the donations of ladies.

*American Bible Society*.—Receipts, \$118,984 41, being \$21,505 more than those of the preceding year. We observe as mentioned from the slave States, (not including New-Jersey and Delaware, which have nearly ceased to be so,) \$17,547. From the free States (including N. Jersey and Delaware) \$78,500.

*New-York Committee of Vigilance*, for the assistance of fugitive slaves. From the abstract of the receipts, it appears that 168 individuals have been received and protected during the past year, making the total number, since the formation of the institution, upwards of 1000.—

clusion was so startling.—*North American.*

RECEIPTS OF SOCIETIES.

*Colonization Society.*—The Tenth Anniversary of this Society was held on Wednesday evening, at the Middle Street Church, and had by far the thickest attendance of any of the Anniversaries of the week. The total number of receipts for the past year was stated to be \$10,266 10. Debt of the Society, at the close of the year, \$2049 19. Three hundred clergymen had been made life members at different times, by the donations of ladies.

*American Bible Society.*—Receipts, \$118,860 41, being \$21,505 more than those of the preceding year. We observe as mentioned from the slave States, (not including New-Jersey and Delaware, which have nearly ceased to be so,) \$17,547. From the free States (including N. Jersey and Delaware) \$78,500.

*New-York Committee of Vigilance,* for the assistance of persons claimed as slaves—From the abstract of the Report, appears that 188 individuals have been relieved and protected during the past year, making the total number, since the formation of the institution, upwards of 1000.—By the audited account of the Treasurer, there is a debt of \$11560.

*American Anti-Slavery Society, Old Organization.*—Receipts for the year, \$6,671 96; remaining in the treasury, \$153 14.

*American and Foreign Anti-Slavery Society, New Organization.*—The complaint is that their paper is poorly sustained. We have not been able to learn that any financial report was presented.

The Legislature of Nova Scotia has passed an act to abolish the punishment of the pillory, cutting ears of offenders, and whipping, and to substitute imprisonment in lieu thereof.

The New-York Assembly have made a report favorable to the abolition of capital punishment, based on arguments founded both on religion and expediency. Ten times the usual number of copies have been printed and circulated. It is supposed no final action will be had on the bill the

present season.

It is stated that only two persons were executed in England from 1837 to 1841, while 61 were capitally convicted. So strong are the instincts of the human heart against capital punishments.

The sudden return of the Mediterranean squadron is said to have been by advice of our minister in London, on account of the great excitement produced by Pickens's Report—that station being unsafe in case of war with Great Britain. Another Squadron, under command of Commodore Morris is said to be fitting out to take its place.

Notwithstanding the favorable train of events, an active summer campaign is expected in Florida. In consequence of Indian difficulties in the West, the 2d Regiment of Dragoons will be ordered west of the Mississippi.

A horrible murder was committed near Centerville, Ga. about the middle of April, by a man named B. W. Ford, who had been three years since kept an oyster cellar in Chatham Square in this city. The deed was done for the

**Murder Discovered.**—The New Orleans Picayune of the 1st says that the murder of a man named Genet, son of a former French Minister, perpetrated by his own slave, at the instigation of his wife, has recently been discovered in Rankin county, Miss. He had been missing fifteen months. His wife at the time, asserted that he had gone to South

**EDUCATION.**  
Eighth Avenue, (east side), between 224 and 234 Streets.

**M**RS. and the Misses MacAdam, intend removing their Boarding and day School to the above salubrious situation, on the 1st of May, 1841.

Mrs. and the Misses MacAdam, having been many years engaged in the education of youth, and during that time bestowed with the care of children of many respectable families in this city, trust that their experience and character for attention will secure from the public, a continuation of its support.

Terms may be known on application as above.

The Knickerbocker Line of Stages start from within a few doors from the house.

For further information, Parents and Guardians are re-

specifically referred to the following Gentlemen:  
 Hon. Campbell H. White; Thomas Addis Emmet, Esq.;  
 W. J. McNeven, M. D.; Thomas McAuley, M. D.; W. L.  
 Morris, Esq., corner of Bleeker and Grove Streets;  
 George Hastings, No. 1 Hanover Square; Joseph Chan-  
 man, Silas P. Dowd, 322 Street, between Eighth and  
 Ninth Avenues; Robert Hicks; Abraham Bell; Thomas  
 Leggett, Jun.; Isaac T. Hopper; Joshua Kimber, (L. I.)  
 Boarding School. April 29, 1841.

**BOARDING IN NEW-YORK.**

**G**ENTLEMEN visiting New-York will find a quiet  
 and pleasant home at the **GRAHAM HOUSE**, No. 63  
 Barclay street, where ample accommodations are at all  
 times reserved for transient boarders, and afforded at moderate  
 rates for day or week. No foolish or intemperate  
 alcohol will be found to taint the atmosphere. N. B. A few  
 permanent boarders will be taken.

ROSWELL GOSS,  
 New-York, April 29, 1841.





Anything which excites the tenderness of the human heart, and directs it toward heartless customs and cruel prejudices, is doing the work of a missionary in the world's redemption, though it be in the form of a little, child-like poem. Who can estimate the blessed influence of Mary Howitt, on future generations! The small seeds she plants with such loving diligence, will grow into spreading trees, and nations rest in their shade. Hear her plead for the persecuted Hedge-Hog.

Thou poor little English porcupine,  
What a harassed and weary life is thine!  
And thou art a creature meek and mild,  
And wouldst not have a sleeping child.  
Thou scarce canst stir from thy tree-root  
But thy foes are up in hot pursuit;  
Thou might'st be an asp, or horned snake,  
Thou poor little martyr of the brake!

Thou scarce canst put out that nose of thine;  
Thou canst not show a single joint,  
But the orchid rarely is in a root,  
With terner curls to hunt thee out.

The poor hedge-hog! one would think he knew  
His foes so many, his friends so few;  
For when he comes out he's in a fright,  
And hurries again to be out of sight.

How unkind the world must seem to him,  
Living under the thickest dusk and dim,  
And getting his living among the roots,  
Of the insects small, and dry hedge-foots.

How hard it must be to be kicked about,  
If by chance his prickly back peep out;  
To be all his days misunderstood,  
When he could not harm us if he would!

He's an innocent thing, living under the blame  
That he merits not, of an evil name;  
He is weak and small,—and all he needs  
Lies under the hedge among the weeds.

He robs not man of rest nor food,  
And all that he asks is quietude;  
To be left by him as a worthless stone,  
Under the dry hedge-bank alone!

Oh, poor little English porcupine,  
What a troubled and weary life is thine!  
I would that my pity thy foes could quell,  
For thou art ill-used, and meanest well.

A friend of mine, who is great friends with Nature, once found a porcupine terrified and vexed by a rabble of boys. All its quills were erect and bristling; but the moment he spoke to it with a voice of pity, and urged the boys to desist from their cruel sport, the poor little creature's back became smooth, and it fondled against his feet, like a favorite cat. There is a moral lesson in this, if we would but lay it to heart.—L. M. C.

To Anti-Slavery Agents.

The following spirited lines by Maria W. Chapman, are as appropriate now as they were in 1836

Oh, yet your steadfast spirit gird  
In mighty panoply of prayer!  
Your strong beseechings all are heard—  
Give utterance to your prophet word!  
Your faithful witness bear!  
Not vainly shall you utterance found—  
Words shall be given you in that hour;  
And on men's hearts the seeds you sow  
In weakness, shall be raised in power!  
Speak! as the first apostles spoke,  
When their free spirits broke the chain  
Of priestly thralldom; and the yoke  
Of tyrants and their servile train.  
Speak as your pilgrim fathers spoke!  
To embrace you from their rest they bend!  
Each word falls as a lightning stroke,  
Some veil of doubt to rend.  
Speak! till their dust, now slumbering, stirs  
In each high place of sepulchres!  
And ever, while your strength endures,  
Speak in the spirit's thunder-tone:  
The fiery gift of tongues is yours—  
Let each man hear you in his own  
Call through the peopled valleys, where  
The bright streams linger on their way!  
They find the scene so passing fair,  
And faint their course would stay.  
There tell the happy and the free,  
How bitter, in the far south-lands,  
The captive's grief and toil may be,  
By want and chains oppressed.  
Then, in the strength of love and prayer,  
Go forth among the hill-tops bare;  
Where nothing earthly may control  
That lofty thing—the human soul.  
Tell there, of woman, fiercely driven,  
Uncovered to the burning heaven,  
And fiery manhood's bold eye glazes;  
Bid him his footsteps onward urge,  
To shield her from the blood-stained scourge,  
Till his cheek blanches as he listens!  
No cold coarse sneer, or laugh of scorn,  
To meet your tortured ear is borne;  
For there the voice of Freedom fills  
The echoes of their caverned hills;  
And still the mountain-hair is strong  
To uphold the right—rebuke the wrong.  
Ask heedfully where'er you go,  
Through summer's heat or winter's snow,  
Whether through forest glooms ye pass,  
Or some thronged city's market-place—  
"Who there is worthy" and abide  
Steadfastly by his hated side,  
Through pomp and power with vain pretence,  
Will seek to lure or drive you thence.

Know, that Pride,

How e'er disguised in its own majesty;  
Is littleness, that he who feels contempt  
For any living thing, hath faculties  
Which he has never used; that thought with him  
Is in its infancy. The man whose eye  
Is ever on himself doth look on one,  
The least of nature's works, one who might move  
The wise man to that wisdom which wisdom holds  
Unlawful, ever. O, be wiser, Thou!  
Instructed that true knowledge leads to Love.  
True dignity abides with him alone  
Who, in the silent hour of inward thought,  
Can still suspect, and still revere himself,  
In lowliness of heart.

A Common Character.

He is rich  
In nothing else but difficulties and doubts.  
You shall be told the evil of your scheme,  
But not the scheme that's better.

He is wise  
In negatives, is skilful at evasions.  
Expert in stepping backward, an adept  
At averting eclipses. But admit  
His apprehensions, and demand 'What then?'  
And you shall find you've turned the blank leaf over.

MISCELLANEOUS.

Clinton Seminary.

The farewell address of the Rev. H. H. Kellogg, late Principal of this Institution, is one of the most sensible things of the kind we have ever seen. It is throughout characterized by just thought, and large and liberal views. His manner of receiving pupils not usually admitted to such institutions is worthy of all praise and imitation; and by itself alone would mark him a sensible man. Rochefoucault says: "The greatest pride is oftentimes the pride of condescension." In the changes now going over society, this is often evinced toward those whom custom has held in degradation; and people with the kindest feelings sometimes manifest an awkward resemblance of it, from mere inability to forget existing prejudice. Mr. Kellogg, was wise enough to perceive that social intercourse, in order to be unrestrained and easy to all parties, must be founded upon at least apparent unconsciousness of any existing wall of partition.

"There is a cruel and wicked prejudice in the hearts of mankind against the poor, especially against the laboring poor. In consequence of this, there are few who, obeying the instructions of the Saviour, have ever tested the influence of a familiar intercourse with them. In this respect as in others, it is more blessed to give than to receive; and however incredulous a fashionable world may be on this point, I hesitate not to affirm that there are benefits resulting to ourselves in honoring this principle, which no intercourse, with the rich can confer. In social intercourse the highest results to ourselves and others flow from mingling with all classes; and it is obviously our privilege and duty to seek to annihilate, in the circles where we have influence, that prejudice to which I have referred. This prejudice in this country is most bitter against the colored people, and by many, great surprise is expressed that it should exist. It is said that no such prejudice exists in England; and great blame is attributed to our countrymen, as though, in this particular, they are sinners above all men. Such views are superficial. The prejudice which in this country is directed against color, is directed against it secondarily, as the badge of a lowly and servile condition. It is really the condition which gives rise to the prejudice; and as the color indicates an enslaved and oppressed people, the prejudice naturally falls upon that, and all who bear it. Introduce to an American circle a colored man from China, Spain, or even the East Indies, and his color is no badge of servitude or degradation; he is accordingly welcomed and honored. The English, whose freedom from prejudice we are wont to commend in unmeasured terms, possess this prejudice as truly as Americans; but with them it is not directed against color. They have no colored men in England who are slaves, nor did African slavery ever exist on their soil; they have accordingly no enslaved or oppressed people of color in their midst, and when they meet a colored man, his color being no indication of servitude or of degradation, excites no prejudice. There is however as broad a distinction in English society between the gentry and the laborers, and as strong a repugnance on the part of those who regard themselves as belonging to the higher classes, to associating with those of a lower class, as can be found in this country. In short, the spirit of caste is not confined to American soil; it belongs to our apostasy from God, and wherever the influence of this is felt, there this legitimate fruit will be experienced. This of course is said not by any means to extenuate the wickedness of American feeling and American conduct, but to exhibit the true source of this evil, its vast extent, and only remedy. That remedy, I humbly conceive, is to honor and love mankind, to regard every man as entitled to our respect who has not forfeited it by his crimes. With these views, you have been accustomed to hear me urge upon you in various ways the treating of your fellow-men as brethren; especially to avoid that practice of classing which is so prone to show itself in circles of youth, in which distinctions of property and worldly respectability are made the basis of social arrangements. But it has only been for the last three years that any of you have been practically tried in that form, in which the spirit of caste in this country shows itself most powerful. I refer to the prejudice which exists against our colored brethren; a prejudice which excludes them mostly from our institutions of learning, and from the intercourse of social life. As many of you are aware, when an application was made, nearly three years ago, for the admission of colored young ladies as pupils, they were received as others were. No particular measures were employed for making their reception and subsequent treatment agreeable to them. No inquiries were made of those of you who were then members of the institution, whether their admission would be agreeable to you; no information was given that such an accession to our numbers was expected. Nothing was said or done indicating that an unusual event was about to occur. I chose to regard and treat them as pupils not as colored pupils, and I confided in you that you would welcome them as companions, and regard them as you were accustomed to regard others, on their own merits. And allow me here to say, that my confidence was not misplaced; richly did your conduct on that occasion repay me for the trust reposed. While I have never called upon you to extend to your colored companions the same sympathies you extended to others, or to admit them to like intimacies, these obvious duties have been by you cheerfully and lovingly performed. And while there have been, from the time of their first admission, a few young ladies of color in our circle, there has not been to my knowledge an instance of unkind treatment resulting from their color. And very few have been the occurrences which have indicated that the circumstance of their color was ever thought of by their companions. It is true that some may have deprived themselves, or have been deprived by friends, of the advantages of the institution because of their antipathy to the badge of lowly condition which these companions wear; but sure I am, that those who were members of the institution, with scarcely an exception, have found their prejudice give way, and have been as ready to welcome their colored companions to their confidence and affections as any with whom they associated."

"As social beings, we are greatly under each others influence; and we ought to hold ourselves responsible for the influence we might exert upon our fellow-men. This social influence is abused when we allow ourselves to be diverted from what we know to be right, by the consideration that others, our friends and neighbors, will not unite with us in the specified right action. Equally unjustifiable is the no less common error of falling in with a particular course of conduct because it is pursued by others. These errors lie at the foundation of many of the evils in social life. By these considerations they are justified, and by their influence on the public mind every reformatory effort is resisted. The strong tendency of our nature to sympathize in feeling, and accord in judgment with those with whom we hold daily intercourse, should constrain us to be on our guard against justifying ourselves in practices of doubtful propriety, and which are yet in accordance with public sentiment. The inspired injunction, "Prove all things, hold fast that which is good," is at all times pertinent; but it is so especially at a period of the world in which old institutions and long existing practices are examined with unwonted freedom. This spirit of radicalism, as the disposition to examine every thing venerable in the light of truth is sometimes termed, is by no means alarming. So far from this, it is the most encouraging evidence we meet with, of the remaining healthfulness and vigor of the public mind. Yet it needs to be restrained and governed by just principles, that while the bad is cast away, that which is good be not cast away with it. Whatever is good, be it new or old, should be embraced and adhered to; what ever is right should be practised and maintained, and whatever is wrong should be abandoned, whatever may reject, oppose, or embrace. In this respect, may it be our part to unite with Joshua in his resolution, "As for me and my house, we will serve the Lord."

Mr. Kellogg has gone to take charge of a manual labor institution in Illinois; but he informs us that the Clinton Seminary will "be left with those who will endeavor to maintain the same principles, and to a considerable extent to pursue the same course."

The Old Family Bible.

AN INCIDENT IN REAL LIFE.

Whoever has travelled among the Scottish hills and dales, cannot have failed to observe the scrupulous fidelity of the inhabitants to the old family Bible. A more honorable trait of character than this cannot be found; for all men, whether Christians or Infidels, are prone to put reliance in those who make the Bible their confidant, and whose well-thumbed pages show the confidence their owners possess in it.

A few years ago there dwelt in Ayrshire an ancient couple, possessing of this world's gear sufficient to keep them independent from want or woe, and a canny daughter to bless their grey hairs and tottering steps. A gallant of a farmer became enamoured of the daughter, and she, nothing loth, consented to be his. As the match was every way worthy of her, the old folks consented, and as they were desirous to see their bairn comfortable, the two were made one. In a few short years the scythe of time cut down the old people, and they gave their bodies to the dust and their souls to the Creator.

The young farmer having heard much of the promised land beyond the sea, gathered together his duds, and selling such as were useless, packed up those calculated to be of service to him at his new home. Some neighbors, having the same itching for adventure, sold off their homes and homesteads, and with the young couple set sail for America.

Possessed of considerable property in the shape of "a siller," this company were not like the general emigrants, poor and friendless, but happy, and full of hope of the future. The first thing done after the landing was, the taking out the old family heirloom, and returning thanks and praise to Him who had guided the barque to a safe haven.

As the farmer's object in coming to this country was to purchase a farm and follow his occupation, but little time was spent in the city he had arrived in, and as his fellow passengers had previously determined on their destination, he bid them farewell, and with a light heart turned his face towards the setting sun. Indiana at this time was settling fast, and having heard of its cheap and fertile lands, he determined on settling within its borders.

On the banks of the Wabash he fixed on a farm, and having paid cash for one half, gave a mortgage for the balance, payable in one year. Having stocked his farm, and put seed in the ground, he rested from his labor, and patiently awaited the time when he might go forth to reap the harvest; but alas! no ears of grain gladdened his heart, or rewarded his toil. The fever of the country attacked him, and at the time when the fields were white with the fullness of the laborer's skill, death called him home, and left his disconsolate wife a widow, and his only child an orphan.

We leave this first sorrow, and pass on to witness the struggles of the afflicted widow a year afterwards. The time having arrived when the mortgage was to be paid, she borrowed the money of a neighbor who had been very attentive to her husband and herself, one who had knelt at the same table with her to renew their professed obligations to the Giver of all good. Hard and patiently did she toil to repay the sum against the promised time; but all would not do; fortune frowned, and she gave way to her accumulated troubles. Disheartened and distracted, she relinquished her farm and the stock for less than she owed her Christian neighbor, who, not satisfied with that, put an execution on her furniture.

On the Sabbath previous to the sale, she took courage, and strengthening herself with the knowledge of having wronged no one, went to the temple of her Father, and with a heart filled with humanity and love, poured out her soul to him "who turneth not away," and having communed side by side with her Christian neighbor, returned to her desolate home.

From the East India.  
Man, the Reformer.

I will not disseminate my hope, that each person whom I address has felt his own call to cast aside all evil customs, timidities, and limitations, and to be in his place a free and helpful man, a reformer, not content to slip along through the world like a footman or a spy, escaping by his nimbleness and apologies as many knocks as he can, but a brave and upright man, who must find, or cut, a straight road to everything excellent in the earth, and not only go honorably himself, but make it easier for all who follow him, to go in honour and with benefit.

What if some of the objections and objectors, whereby our institutions are assailed, are extreme and speculative, and the reformers tend to idealism; that only shows the extravagances of the abuses which have driven the mind into the opposite extreme. It is when your facts and persons grow unreal and fantastic by too much falsehood, that the scholar flies for refuge to the world of ideas, and aims to recruit and replenish nature from that source. Let ideas establish their legitimate sway again in society, let life be fair and poetic, and the scholars will gladly be lovers, citizens and philanthropists.

It will afford no security from the new ideas, that the old nations, the laws of centuries, the property and institutions of a hundred cities, are all built on other foundations. The demon of reform has a secret door into the heart of every lawmaker, of every inhabitant of every city. The fact, that a new thought and hope have dawned in your breast, should apprise you that in the same hour a new light broke in upon a thousand private hearts. That secret which you would find keep—as soon as you go abroad, lo! there is one standing on the door step, to tell you the same. There is not the most bronzed and sharpened money-catcher, who does not, to your consternation, almost quail and shake the moment he hears a question prompted by the new ideas. We thought he had some semblance of ground to stand upon, that such as he at least would die hard, but he trembles and flees. Then the scholar says, "Cities and coaches shall never impose

Nature may be said to allow us to run an account current with her laws, in which many small transgressions appear at the time to be followed by no penalty; when in fact, they are all charged to the debit side of the account, and after the lapse of years, are summed up and closed by a fearful balance against the transgressor. Do any of you know individuals, who for twenty years, have persevered in continued feasting, who all that time have been constant diners out, or diners at home, or the soul of convivial meetings, prolonged into far-advanced hours of the morning, who have resisted every warning and admonition from friends, and proceeded in the confident belief that neither their health nor strength was impaired by such a course? Nature kept an account current with such men. She had at first, placed a strong constitution and vigorous health to their credit, and they had drawn on it day by day, believing that because she did not instantly strike the balance against them and withdraw her blessing, she was keeping no note of their follies; but mark the close. At the end of twenty years, or less, you will find them dying of palsy, apoplexy, water in the chest, or some other disease clearly referable to their protracted intemperance; or if they escape death, you will see them become walking shadows, the ghosts of their former selves; in short the beacons set up by nature to warn others that she does not in any instance permit her laws to be transgressed with impunity. If a sedulous education in the laws of health, would not assist the reason and moral and religious feelings of such persons to curb their appetites, and avoid these consequences, they must be reckless indeed. At least, until this shall have been tried and failed, we should never despair, or consider their case and condition as beyond the reach of remedy.

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From the East India.  
Man, the Reformer.

I will not disseminate my hope, that each person whom I address has felt his own call to cast aside all evil customs, timidities, and limitations, and to be in his place a free and helpful man, a reformer, not content to slip along through the world like a footman or a spy, escaping by his nimbleness and apologies as many knocks as he can, but a brave and upright man, who must find, or cut, a straight road to everything excellent in the earth, and not only go honorably himself, but make it easier for all who follow him, to go in honour and with benefit.

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On me again; for behold every solitary dream of mine is rushing to fulfillment. That fancy I had hesitated to utter, because you would laugh, the broker, the attorney, the market-man are saying the same thing. Had I waited a day longer to speak, I had been too late. Behold, State-street thinks, and Wall-street begins to prophesy!"

It cannot be wondered at, that this general inquiet into abuses should arise in the bosom of society, when one considers the practical impediments that stand in the way of virtuous young men. The young man on entering life finds the ways to lucrative employments blocked up by abuses. The ways of trade are grown selfish to the borders of theft, and supple to the borders (if not beyond the borders) of fraud. The employments of commerce are not intrinsically unfit for a man, or less genial to his faculties, but these are now in their general course so vitiated by delinquencies and abuses at which all connive, that it requires more vigour and resources than can be expected of every young man, to right himself in them; he is lost in them; he cannot move hand or foot in them. Has he genius and virtue? the less does he find them fit for him to grow in, and if he would thrive in them, he must sacrifice all the brilliant dreams of boyhood and youth as dreams; he must forget the prayers of his childhood; and must take on him the harness of routine and obsequiousness. If not so minded, nothing is left him but to begin the world anew, as he does to put the spade into the ground for food. We are all implicated, of course, in this charge; it is only necessary to ask a few questions as to the progress of the articles of commerce from the fields where they grew to our houses, to become aware that we eat and drink and wear perjury and fraud in a hundred commodities. How many articles of daily consumption are furnished us from the West Indies; yet it is said that, in the Spanish islands, the venality of the officers of the government has passed into usage, and that no article passes into our ships, which has not been fraudulently cheapened. In the Spanish islands, every agent or factor of the Americans, unless he be a consul, has taken oath that he is a Catholic, and has caused a priest to make that declaration for him. The abolitionist has shown us our dreadful debt to the southern negro. In the island of Cuba, in addition to the ordinary abominations of slavery, it appears only men are bought for the plantations, and one dies in ten every year, of these miserable bachelors, to yield us sugar. I leave for others who have the knowledge, the part of sifting the oaths of our custom-houses; I will not inquire into the oppression of the sailors—I will not pry into the usages of our retail trade. I content myself with the fact, that the general system of our trade (apart from the blacker traits, which I hope, are exceptions denounced and unshared by all reputable men,) is a system of selfishness; is not dictated by the high sentiments of human nature; is not measured by the exact law of reciprocity; much less by the sentiments of love and heroism; but is a system of distrust, of concealment, of superior keenness, not of giving but of taking advantage. It is not that which a man delights to unlock to a noble friend; which he meditates on with joy and self-approval in his hour of love and aspiration; but rather that which he then puts out of sight, only showing the brilliant result, and atoning for the manner of acquiring by the manner of expending it. I do not charge the merchant or the manufacturer. The sins of our trade belong to no class, to no individual. One plucks, one distributes, one eats. Every body partakes, every body confesses—with cap and knee volunteers his confession, yet none feels himself accountable. He did not create the abuse, he cannot alter it; what is he? an obscure private person who must get his bread. That is the vice—that no one feels himself called to act for man, but only as a fraction of man. It happens therefore, that all such ingenious souls as feel within themselves the irrepressible stirrings of a noble aim, who by the law of their nature must act for man, find these ways of trade unfit for them, and they come forth from it. Such cases are becoming more numerous every year.

Extract from De Tocqueville's Travels.

I remember when I was travelling through the forests which still cover the State of Alabama, I arrived at the log house of a pioneer. I did not wish to penetrate into the dwelling of the American, but retired to rest myself for a while on the margin of a spring, which was not far off in the woods. While I was in this place (which was in the neighbourhood of the Creek territory) an Indian woman appeared, followed by a negress, and holding by the hand a little white girl five or six years old, whom I took to be the daughter of the pioneer. A sort of barbarous luxury set the costume of the Indian; rings of metal were hanging from her nostrils and ears; her hair which was adorned with glass beads, fell loosely upon her shoulders; and I saw that she was not married, for she still wore that necklace of shells, which the bride always deposits on the nuptial couch. The negress was clad in squalid European garments. They all three came and seated themselves upon the banks of the fountain, and the young Indian, taking the child in her arms, lavished upon her such fond caresses as mothers give, while the negress endeavoured by various little artifices to attract the attention of the young creole. The child displayed in her slightest gestures, a consciousness of superiority which formed a strange contrast with her infantine weakness; as if she received the attentions of her companions with a sort of condescension. The negress was seated on the ground before her mistress, watching her smallest desires, and apparently divided between strong affection for the child and servile fear; while the savage displayed, in the midst of her tenderness, an air of freedom and of pride which was almost ferocious. I had approached the group, and I contemplated them in silence, but my curiosity was probably displeasing to the Indian woman, for she suddenly rose, pushed the child roughly from her, and giving me an angry look, plunged into the thicket.

I had often chanced to see individuals meet together in the same place who belong to the three races of men which people North America. I had perceived from many different results the preponderance of the whites; but in the picture I have just been describing, there was something peculiarly touching—a bond of affection here united the oppressors and the oppressed, and the effort of nature to bring them together, rendered still more striking the immense distance placed between them by prejudice and by law.

From Combe's Moral Philosophy.

Duty of Preserving Health.

Nature may be said to allow us to run an account current with her laws, in which many small transgressions appear at the time to be followed by no penalty; when in fact, they are all charged to the debit side of the account, and after the lapse of years, are summed up and closed by a fearful balance against the transgressor. Do any of you know individuals, who for twenty years, have persevered in continued feasting, who all that time have been constant diners out, or diners at home, or the soul of convivial meetings, prolonged into far-advanced hours of the morning, who have resisted every warning and admonition from friends, and proceeded in the confident belief that neither their health nor strength was impaired by such a course? Nature kept an account current with such men. She had at first, placed a strong constitution and vigorous health to their credit, and they had drawn on it day by day, believing that because she did not instantly strike the balance against them and withdraw her blessing, she was keeping no note of their follies; but mark the close. At the end of twenty years, or less, you will find them dying of palsy, apoplexy, water in the chest, or some other disease clearly referable to their protracted intemperance; or if they escape death, you will see them become walking shadows, the ghosts of their former selves; in short the beacons set up by nature to warn others that she does not in any instance permit her laws to be transgressed with impunity. If a sedulous education in the laws of health, would not assist the reason and moral and religious feelings of such persons to curb their appetites, and avoid these consequences, they must be reckless indeed. At least, until this shall have been tried and failed, we should never despair, or consider their case and condition as beyond the reach of remedy.

It must be allowed, however, that the dangers arising to health from improper social habits and arrangements, cannot be altogether avoided by the exertions of individuals acting singly in their separate spheres. I shall have occasion, hereafter, in explaining the social law, to point out that the great precept of Christianity, that we must love our neighbors as ourselves, is inscribed in every line of our constitution; and that in consequence, we must render our neighbors as moral, intelligent, and virtuous as ourselves, before we can reap the full reward even of our own knowledge and attainments. As an example in point, I observe, that if there be among us any one merchant, manufacturer, or lawyer, who feels, in all its magnitude and intensity, the evil of an over-strained pursuit of wealth; yet he cannot with impunity abridge his hours of toil, unless he can induce his rivals to do so also. If they persevere, they will outstrip him in the race of competition, and impair his fortune. We must, therefore, produce a general conviction among the constituent members of society, that Providence forbids that course of incessant action which obstructs the path of moral and intellectual improvement, and leads to mental anxiety and corporeal suffering; and induce them, by a simultaneous movement, to apply an effectual remedy in a wiser and better distribution of the hours of labor, relaxation, and enjoyment. Every one of us can testify that this is possible, so far as the real necessary, and advantageous business of the world is concerned; for we all perceive that by a judicious arrangement of our time and our affairs, all necessary business may be compressed within many fewer hours than we now dedicate to that object, so as to allow us a reasonable space for mental cultivation, exercise, and amusement. I should consider eight hours a day an ample allowance of time for business and labor, which would allow us eight more for enjoyment, and eight for repose; a distribution that would cause life to flow more cheerfully, agreeably, and successfully, than it can do under our present system of ceaseless competition and toil.

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On the Sabbath previous to the sale, she took courage, and strengthening herself with the knowledge of having wronged no one, went to the temple of her Father, and with a heart filled with humanity and love, poured out her soul to him "who turneth not away," and having communed side by side with her Christian neighbor, returned to her desolate home.

Here her fortune had like to have forsaken her, but seeing "the old family Bible," she reverently put it to her lips, and sought for consolation from its pages. Slowly she perused its holy and inspiring verses, and gathered hope from its never failing promises, and while the tears flowed freely, her heart seemed to say—

Within this holy book I trace  
The life of Christ, his wondrous grace,  
His anxious care and holy love.  
Not earth's, not mine, but Heaven above.  
The path is clear, the track is sure,  
Why wait I then, these pangs endure;  
O! grant my God my life may be  
Sincere and prayerful Lord, to thee.

The day of sale having arrived, her few goods and chattels were, in due course, knocked off to the highest bidder. Unmoved, she saw pass from her possession article after article, without a murmur, till the constable held up the old family Bible. This was too much. Tears flowed and gave silent utterance to a broken heart. She begged the constable to spare her this memento of her revered and departed parents; and the humane man of the law would willingly have given it to her, but her inexorable creditor declared every thing should be sold, as he was determined to have all that was owing him.

The book was therefore put up, and about being disposed of for a few shillings, when she suddenly snatched it, and declaring she would have some relic of those she loved, cut the slender thread which held the brown linen cover, with the intention of retaining it. The cover fell into her hands, and with it, two flat pieces of thin, dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find they each called for 500L on the Bank of England. On the back of one, in her mother's hand-writing, were the following words: "When sorrows overtake ye, seek your Bible." And on the other, in her father's hand—"Yer father's ears are never deaf."

The sale was immediately stopped, and the family Bible given to its faithful owner. The furniture sold was readily offered to her by those who had purchased, which she gladly took back. Having paid off her relentless creditor to the utmost farthing, and rented a small house in the village of —, she placed the balance of her money in such a way as to receive interest enough to keep her comfortable, and is now able to enjoy the precepts of the old family Bible without molestation. Her time and attention is devoted to the bringing up of her bright, blue-eyed Alice; and if the happy smiles of the countenance may be considered an index of the heart and mind, little Alice bids fair to be a shining star in the community of which she at present forms but a unit.

At a meeting-house, in the centre of the village, may be seen every Sunday sitting about half way up the south aisle, a lady about thirty years of age, dressed in deep mourning, with a face glowing with the beauty of holiness, but on whom may be seen deep traces of past sorrow. At the public house in the same place, and at the same time, may also be seen a being in the garb of man, bloated and sotted over the poisonous bowl. The one is the possessing widow, the other the professing neighbor.

From the East India.  
Man, the Reformer.

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